

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, JUNE 17, 1899.

No. 29.

THE ANSWER.

(Rudyard Kipling.)

A rose in tatters on the garden path
Cried out to God and murmured 'gainst
His wrath.
Because a sudden wind at twilight's hush
Had snapped her stem alone of all the bush.
And God, who hears both sun-dried dust
and sun,
Had pity, whispering to that luckless one:
"Sister, in that thou sayest we did not
well—
What voices hearest thou when thy petals
fell?"
And the rose answered: "In that evil hour
A voice said: 'Father, wherefore falls the
flower?'
For lo, the very gossamers are still."
And a voice answered: "Son, by Allah's
will!"

Then softly, as a rain-mist on the sward,
Came to the rose the answer of the Lord:
"Sister, before we smote the dark in twain,
Ere yet the stars saw one another plain,
Time, Tide and Space we bound unto the
task
That thou shouldst fall, and such a one
should ask."
Whereat the withered flower, all content,
Died as they die whose days are innocent;
While he who questioned why the flower
fell
Caught hold of God and saved his soul
from hell.

History of the Southern States Mission.

The causes leading up to the massacre in Lewis county, Tenn., originally started from the maligners of "Mormonism" in Utah. There, false statements concerning the Saints had been started, which spread to abnormal absurdities as they passed the lubricious mouths of crude truth handlers. Among the purported sayings and doings of the Saints was a sermon entitled "A Red Hot Address, Delivered by Bishop West." In this the Bishop is said to have called up on the Saints to "avenge themselves, as the time had passed when they should meekly submit to the bigotry of the national government." The address was never delivered by a Bishop or any other member of the church, but the canard served the desired purpose. It was scattered promiscuously throughout the land; copies of it reached Lewis county and were used with other nefarious publications and fabrications by a preacher named Vandever, against the Elders. This so filled the people with animosity against the Elders that the final outcome was the enactment of the murder as narrated.

The lies circulated through the coun-

try about the Elders were of a most revolting nature, scarcely credible to a



ELDER J. H. GIBBS.



ELDER W. S. BERRY.

sound-minded person. They served the purpose, however, of enlisting people on

the enemies' side, so that no attention was paid as to facts.

When Elder Roberts had done his duty in caring for the dead, his attention was next directed to vindicating the characters of the Elders. A petition was presented to Gov. Bates, signed by Elders B. H. Roberts, J. G. Kimbell, W. H. Jones, Henry Thompson and W. E. Robinson, and sworn to before James Everett, notary public, on the 20th of August, 1884.

This petition refuted the several charges circulated, and asked for state's protection in the advocacy of the principles believed in by the Elders. Besides this, it asked that a reward be offered for the arrest and conviction of any of the mobbers.

To all this Gov. Bates was most indifferent; he offered a reward of one thousand dollars, however, as asked, which was to be divided pro rata according to the number convicted. The offer held good, as well, for the apprehension of the party, or parties, who shot and killed David Hinson.

Gov. Eli H. Murray, of Utah, sent a message to Gov. Bates upon the receipt of the news, that showed much care in the preparation, but regardless of what the consequences might be. After hollow pretenses of approval for the reward offered, he says: "Lawlessness in Tennessee and Utah are alike reprehensible, but the murdered Mormon agents in Tennessee were sent from here as they have been for years by the representatives of organized crime, and I submit that as long as Tennessee's representatives in congress are, to say the least, indifferent to the punishment of offenders against the national law in Utah, such cowardly outrages by their constituents as the killing of emigration agents sent there from here, will continue."

This dispatch but added to the indifference of the Governor of Tennessee. The wilful and malicious lie told in it was but a license to cover over the terrible deed of Cane Creek, that its resurrection would not be apt to take place until the law of retribution should set in.

The reward, though a lucrative one, could not induce the officers of the law to bring to justice the guilty wretches who dropped themselves below the level of beasts to dip their hands in the blood of noble martyrs. Thus the laws of the state

of Tennessee were left unvindicated in one of the bloodiest acts, and certainly the greatest blotch upon its name, that ever rested upon its escutcheon.

Elder W. J. Berry was a man of reserved demeanor. His simplicity of conduct won for him many friends who loved him as a man of God. He was loved by those in authority over him for his willingness to sacrifice his own personal feelings for the welfare of his brother; his excellence of judgment, the wisdom of his counsel and the goodness of his heart, all joined to make him a noble among the nobles of mankind. His success in the missionary field was not so much owing to his ability as a public speaker, as to his conversation at the fireside; but above all else, the power of exemplary deportment attracted the attention of men to the message he bore.

Elder J. H. Gibbs was a noble man, brave and bold. Upon many occasions he was surrounded with low lying clouds of persecution. Storms may have raged, the vivid lightning of bigots' hatred flashed, the thunders of all the forces of hell may have resounded in his ears, but calmly at his post would have stood that man, unperturbable, impregnable. Many times was he heard to say that if God willed his life to be yielded up for the cause of Christ, he was ready and willing to give it. He was full of faith in God, generally cheerful, while his constant kindness revealed the goodness of his heart; with all this he possessed a bold, fearless spirit, and whenever he came in contact with hypocrisy, succeeded in tearing from its face the smiling mask behind which it tried to hide. He possessed those qualities of mind and heart which naturally endeared him to all who had the pleasure of his acquaintance. Every labor required of him was intelligently executed. He was untiring in his labors in the ministry, yet his zeal was tempered by an excellent judgment. His mind was well stored with information and he was naturally gifted, being fluent in speech, easy in conversation and an excellent correspondent—but to crown it all, he was ever prayerful and humble in spirit.

Conference in Florida.

Written by James H. Allen.

To The Star.

New Zion branch of the Church of Jesus Christ of Latter Day Saints met May 20th and 21st in conference capacity. Eleven Elders were present. Conference began promptly at 10 a. m. by singing "Now Let Us Rejoice."

President Parker introduced Elder Lewis who very forcibly showed that the Gospel as taught by the Elders of Israel today, is the same as established during the personal ministry of Christ.

Elder W. O. Phelps showed that repentance naturally followed faith and preceded baptism.

Elder Geo. W. Skidmore explained why he was a Latter Day Saint, also showed why the enjoyment of the Holy Ghost was necessary while investigating the Gospel of Jesus Christ.

At the afternoon session Elder Robinson impressed upon the minds of all present that there is freedom of thought in the Gospel of Jesus Christ, and quoted passages of scripture to prove that all were called to obey; but, said he, "we may accept or we may reject."

President Parker followed with a clear and elaborate argument on pre-existence, showing that man is more than clay, that "there is a something which scientists can neither define nor qualify, it is separate and distinct from that which returns to mother earth."

Session closed by singing "Do What is Right." Benediction by Elder S. W. Nelson.

Sunday morning a large crowd of Saints and friends were present and a very pleasant time was had.

Elder S. W. Nelson spoke on "First Principle of the Gospel;" E. L. Pomeroy, "Authority;" Jas. H. Allen, "Church Organization;" R. B. Cutter, "Need of Latter Day Revelation."

At the afternoon meeting Elder C. A. Burrows spoke in a comparative way of the doctrine of Christ and the doctrines of men.

Elders Bleak and Robinson bore testimony to the Divinity of the mission of Jos. Smith.

President Parker delivered the closing address. He compared Mark 16 and Sec. 84: 62-75 of D. and C., to show Joseph Smith was commissioned to go in the same way and preach the same Gospel with the same signs following those who believed as in the primitive church. "We testify that signs do follow believers."

Saints and friends were thanked for the kindness shown Elders and friends who were in attendance. Conference closed by singing "Let Zion in Her Beauty Rise." Benediction by Elder D. S. Lewis.

Council meeting was held on Monday at which each Elder expressed his feelings regarding the work.

Valuable instructions were given by President Parker regarding the methods of work as decided at the conference of Presidents held in Chattanooga.

Elders were assigned companions, and when allotments to fields were completed, all left rejoicing.

Persecution Derived from False Teachings.

BY ELDER B. F. JOHNSON.

Written for The Star.

The persecution which has followed the people of God has always come from false religions. Man-made religion, false and vain, has always been the enemy of the true followers of Christ. The murderers of the Son of God were enthusiastic religionists. Every martyr whose blood has been shed for the cause of truth, has perished at the hands of pretended religious mobs.

Daniel and the Hebrew children were persecuted because they believed in the true and living God, and would not deny Him. The Apostles were murdered because they would not accept the popular religion of the day. Why are most of the persecutors of the people of God today the devotees of worldly systems? Because the religion of Jesus Christ is in opposition to every human institution. Hence the advocates of false doctrines hate the true disciples.

When men apostatize from the church of Christ they are of the world and soon become instruments in the hands of Satan to thwart the cause of Christ. It has been so from the beginning. Man's ways have always been the enemies of Godliness. So they that will live Godly in Christ Jesus shall suffer persecution.

The people of God are to be a tried people. The Lord has not forsaken us. He has made us promises by which we may be comforted. Godliness is profitable unto all. Having the promise of blessings in this life and eternal rest in the hereafter, we should willingly submit to persecutors.

The time is near at hand when every tree not bringing forth good fruit will be hewn down and cast into the fire. Every false religion, every man-made doctrine must crumble and fall.

AN ENSIGN FOR THE NATIONS.

By Elder Orson F. Whitney.

British Mission Opened.

An event that did as much as anything to strengthen the hands of the Prophet and save the Church at this crisis in its history was the opening of the British Mission by Heber C. Kimball, Orson Hyde, Willard Richards and others, in the summer of 1837. At the call of the Prophet, these devoted men left Kirtland on the 13th of June, and in company with Joseph Fielding, Isaac Russell, John Goodson and John Snider, sailed from New York on the 1st of July. They landed at Liverpool, penniless, July 20th, the day that Queen Victoria was crowned. Their marvelous success at Preston and other towns and villages of Lancashire, Cumberland and other counties of England, where in eight months they converted and baptized about two thousand souls, and laid the foundation of the great European Mission, the parent of all subsequent Missions on the Eastern Hemisphere, are familiar themes in the chronicles of Mormonism. Scarcely less notable were the labors of the Pratt brothers, Parley and Orson during this period in the Eastern States and Canada. Parley P. Pratt's evangelical pamphlet, the "Voice of Warning," which has converted tens of thousands to Mormonism, was issued at this time. Among his converts at Toronto, in the spring or summer of 1836, was John Taylor, a native of Milnthorpe, Westmoreland county, England, who became an Apostle and afterwards President of the Church.

Far West.

Early in 1838 the Church, unable longer to maintain itself against the tide of apostasy and persecution that had set in so strongly at Kirtland and the surrounding region, removed its headquarters to Caldwell county, Missouri, a new section of country, where lands had been purchased by the Saints, and where they now settled, ten thousand strong, and founded the city of Far West. They also established settlements in Daviess and Carroll counties, their principal town in Daviess being Adam-Ondi-Ahman; the identical spot, the Prophet told them, where the great sire of the human race dwelt after he was cast out of Eden. The Garden of Eden was in Jackson county, America, according to Joseph Smith, is the Old World, not the New.

The Church was now set in order and purged of apostates, among those excommunicated being one of the First Presidency—Frederick G. Williams—four of the Twelve Apostles—Elders Mellein, Boynton and the Johnson brothers—and the Three Witnesses to the Book of Mormon. Some of these afterwards returned and died in the faith. Neither of the Three Witnesses, in or out of the Church, ever repudiated his testimony to the Book of Mormon. The law of Thing was instituted as a standing law of the Church (the United Order being temporarily discontinued), and the foundation of two Temples were laid, one at Far West, the other at Adam-Ondi-Ahman. Good order, sobriety and industry prevailed and peace and prosperity were everywhere manifest. "Heaven smiles upon the Saints in Caldwell," the Prophet wrote, after surveying the happy picture. But all this must soon change. The old fires were but smouldering. The volcano only slept.

July 4, 1838, was celebrated at

Far West with great rejoicings. Thousands of the Saints assembled to participate in the proceedings in honor of the Nation's birthday. Sidney Rigdon, the orator of the day, in a burst of heated eloquence, tinged with resentment for the wrongs the Saints had suffered, called on God and angels to witness that they no longer proposed to tamely submit to mob violence. "The mob that comes on us to disturb us," said he, "there shall be between them and us a war of extermination, for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us." The words were almost a prophecy of the impending doom. Within three months a war of extermination, authorized in so many words by Lilburn W. Boggs, Governor of Missouri, was waging against the Latter Day Saints, the hapless victims of his tyranny; a war that did not cease until the blood of the innocent had been shed, both in battle and in massacre, cities sacked, houses burned, fields laid waste, property of all kinds confiscated or destroyed, the Mormon leaders torn from the arms of their wives and children and thrust into prison, and the entire Mormon community, twelve thousand men, women and children, after suffering the most terrible insults and indignities, driven in dead of winter from the confines of the state. The death of David W. Patten, one of the Twelve Apostles, killed in battle, and the massacre at Ham's Mill, where nearly a score of unoffending Mormons were butchered in cold blood, shot down without warning or provocation by a marauding band of Missourians, were among the events of the period. The cause of these troubles was political and religious animosity—a repetition on a larger scale of the cruel tragedy of Jackson county. The spark that kindled the conflagration, in this instance, was the successful resistance by twelve Mormons of a numerous mob of Missourians, who, at Gallatin, Daviess county, on the 6th of August, tried to prevent them from voting at the state election. A general anti-Mormon uprising followed, and Gov. Boggs and Gen. Clark, at the head of an overwhelming force of militia, made good their threat to "exterminate the Mormons or drive them from the state."

Brigham Young, in this trying hour, played the part of a hero, giving evidence of that ability for organization and command that made him, next to Joseph Smith, the greatest character that Mormonism has yet produced. In the absence of the First Presidency, who were imprisoned in Liberty jail, the care of the Church devolved mainly upon him, as President of the Twelve Apostles (his senior, Thomas B. Marsh, having apostasized, and he, with Heber C. Kimball, John Taylor and others, who had escaped death and imprisonment, now superintended the exodus of his people from Missouri. After indescribable sufferings, most of the homeless and plundered refugees reached Quincy, Adams county, Illinois, where they received a kind welcome, and late in April or early in May, 1839, were joined by the Prophet and his brother Hyrum, who had escaped with others from their captivity in Missouri.

Nauvoo.

Nauvoo, Hancock county, Illinois, now became the headquarters of the Church and the chief gathering place of the Saints. The city was founded by Joseph Smith upon the site of a little village named Commerce, situated on a

beautiful slope in a graceful bend of the broad and sweeping Mississippi. The place, when the Prophet and his people purchased it, was swampy and sickly, but under the effective sanitary measures applied, it became healthy and wholesome, a joy to all dwellers, a delight to all beholders. The population rapidly increasing, a great city arose, terrace above terrace, from the water's edge to the summit of a Temple-crowned hill, commanding a magnificent view of the surrounding landscape. During their seven years' sojourn in Illinois, the Saints in Nauvoo and the adjacent settlements increased until they aggregated twenty thousand souls. Many of these came in the great tide of foreign immigration, which, as early as June, 1840, began to land upon the shores of Illinois the bone and sinew, skill and genius of Great Britain, the first of European countries to be penetrated by the zealous missionaries of the Church, preaching the Gospel of "the Gathering." While the Prophet and the main body of his people were building up Nauvoo and other towns in Illinois and Iowa, the Apostles, with Brigham Young at their head, were laying broad and deep the foundations of the British mission, that mighty source of strength to the parent Church in America. When they landed at Liverpool in April, 1840, the Church in the British Isles numbered less than two thousand souls; a year later, when most of them returned to America, that number had more than trebled. Branches of the Church had been established in almost every noted city and town of England, the Apostle, a native of the Isle of Man, and between seven and eight thousand souls had been baptized. Eighteen hundred of these had been converted through the individual labors of Wilford Woodruff. The Millennial Star had been founded, and a permanent emigration agency established. Following the Apostles to Nauvoo came the Cannon family, relatives and converts of Apostle John Taylor, including George Q. Cannon, the future Apostle, a native of the Isle of Man, and then a mere boy! Franklin D. Richards, now President of the Twelve Apostles, who came from Richmond, Berkshire county, Massachusetts, was with the Church at this time, as was also Joseph F. Smith, the Apostle, born at Far West, just after the sacking of the city by the Missourians.

The Prophet having appealed in vain to the general government for redress of grievances on account of the wrongs suffered in Missouri, turned his attention to the establishment of Zion at Nauvoo and the surrounding Stakes. The kindhearted people of Illinois, pitying the woes of the exiled Saints, had received them with every demonstration of sympathy and hospitality. The legislature granted a most liberal charter to the city of Nauvoo, under which temperance and peace prevailed and religious toleration for all sects was secured. The Nauvoo Legion was organized as a part of the state militia, with the Prophet as lieutenant-general; papers were published, a Temple, a university and other public buildings were projected, and the city beautified and extended on all sides. Everything was prosperous, and the permanent peace and happiness of the Saints seemed assured. In the midst of it all the Prophet, on the 6th of August, 1842, uttered this solemn prediction: "I prophesy that the Saints will continue to suffer much

affliction, and will be driven to the Rocky Mountains; many will apostatize, others will be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some will live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

A Gathering Storm.

Almost immediately the prophecy began to be fulfilled. In fact, before it was uttered there had been heard low mutterings of the tempest that was soon to break in pitiless fury upon the heads of the helpless Saints. Repeated but ineffectual efforts had been made by the Missourians, with the connivance of certain enemies of the Prophet in Illinois, to arrest him and his whilom captive companions, as "refugees from justice," and carry them back to Missouri; and the apostasy of John C. Bennett, a man whom Joseph had trusted and made mayor of Nauvoo, chancellor of the university and major-general in the Legion, and who now turned against him and sought his life, cast another cloud upon the horizon. Governor Thomas Ford in his history of Illinois, stigmatizes Bennett as "probably the greatest scamp in the western country." Repudiated and cast off by the Prophet, for the flagrant immoralities, he retaliated by inventing and circulating the most infamous falsehoods about his former benefactor, accusing him among other things of sanctioning illicit relations between the sexes. He also revived the story of the "Danites," or "Destroying Angels"—an alleged band of assassins, whose business was to protect and avenge the Mormon leaders and prey upon the Gentiles—a slanderous tale originated by one Dr. Ayard, another apostate, at Far West. It was at this juncture that the Prophet, foreseeing the inevitable, predicted the exodus of his people to the Rocky Mountains. Two more attempts were made to drag him back to Missouri, but each time he was liberated on habeas corpus by the municipal court of Nauvoo.

The Anti-Mormon Party.

Much of the ill-feeling that now began to be manifested by the people of Illinois, once so friendly, toward the Prophet and his followers was doubtless due to religious bigotry; but by far the greater part of it was the offspring of political jealousy. The reason was simple. The Mormons in Hancock county, though a mere handful by comparison with the population surrounding them, held the balance of power between Whigs and Democrats, the two great national parties of that time, and could turn an election either way by throwing their support to one side or the other. They generally voted with the Democrats, for most of them were of that political faith; but they sometimes supported the Whigs, when the Democrats mistreated them, in order to secure political favors that they deemed their due. Disgruntled over this condition of affairs, certain politicians organized what was known as the "Anti-Mormon Party," composed of Whigs, Democrats and political renegades generally; any one, in fact, who had a grievance against the Mormons and wished to wreak vengeance upon them. It was this party, reinforced by apostate Mormons—the most notable one being William Law, who had been Joseph's second counselor in the First Presidency—that caused the murder of the Prophet and his brother Hyrum, the Patriarch, and brought about the expulsion of the Saints from Illinois.

(To Be Continued.)



Published Weekly by Southern States Mission, Church of Jesus Christ of Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: { Per year . . . \$1.50
Six months75
Three months . . .40
(In Advance)
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

SATURDAY, JUNE 17, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Elders sending stamps to the office should exercise great care, as they have a strong tendency to stick together under the slightest excuse of dampness; even when the letter containing them may be placed in ones pocket. Please don't put them in the pocket, but try to get some oil or waxed paper and securely wrap them before enclosing them in the letter. A large portion of the stamps that are received come so closely adhered to the letters that they are scarcely valuable. Elders please exercise care.

Elders should state clearly name of postoffice, county and Conference in ordering goods from the Mission headquarters.

RELEASES AND APPOINTMENTS.

FOR many years past it has been the wish of those who have presided over the Southern States Mission, as well as the Elders laboring in the field, to publish a Missionary paper in connection with the work of the Lord in this part of His vineyard, and when the consent to do so was finally obtained from the authorities in Zion we called Elder David P. Felt from the Georgia Conference, on account of his newspaper experience, to assist us in arranging for the issuance of the Southern Star. From that time until the present he has labored to the best of his ability in his endeavor to aid us in our ambition to see the Star become a valuable weekly visitor from the headquarters of this Mission, to the Elders in the field, to their loved ones at home and to the Saints in the world and in Zion.

Elder Felt, having been notified of his coming release, will spend a few days among friends in his old field of labor, in the Georgia Conference, before returning to his mountain home. We have always found his heart in the work, and he returns to his mountain home with an honorable release. We bid him god-speed and a safe journey to his loved ones in Zion.

Elder Ray Ashworth, assisted by Elder Ariel Cardou, of this office, will, until further notice, fill this vacancy in assisting us in the publication of our paper. The Star will continue in the future, as in the past, to be under the editorial control of the President of the Mission, who alone is held responsible by the authorities of the Church for its utterances. The Elders in the Mission are expected to pay close attention to its columns, because it is the medium through which we expect to reach them, to give them counsel and advice, to lay before them the precious truths of the Gospel and to direct them generally in their labors; therefore it is important and absolutely necessary that the closest attention be paid by the Elders to its pages.

Ben E. Rich.

As indicated in the foregoing, I leave the Southern States to return home, feeling well repaid for the time and means spent in the Lord's work. I feel deeply grateful to those placed over me for the many marks of confidence shown me from the time I first arrived in the field until the present time. I have met many people in the South whose names and faces I shall ever remember in gratitude. I bid them all good-bye, and with this issue sever my practical associations with the Star, and I trust it may ever shine with increased brilliancy as each issue shall mark a footstep in the great march to victory.

D. P. Felt.

HOW TO HELP THE MISSION.

A WORD to returned Missionaries and those are interested in the Southern States Mission. We have begun the publication of the Southern Star for the very purpose of establishing and maintaining a live interest in the work connected with this Mission. We find it is no trouble to secure the fullest interest and support of the Elders who are at present working in the field—not only by way of personal support, but in soliciting and pushing its circulation, but with those who have returned home many seem to feel as though by virtue of their honorable release that their interest in the Mission and the Star in par-

ticular, requires no further attention.

We desire to call the attention of our returned Elders to the fact that we do not feel to release them from this labor, i. e. interest in the Star, but rather urge them to remember, wherever they may be, especially when engaged in work similar to that done in the world, viz.: preaching the Gospel. We do not think an Elder would be fracturing any written or unwritten laws of etiquette or Church rules to briefly refer to the Mission paper—its object and interest to all Latter Day Saints—irrespective of whether they have a son, father or brother in the field or not.

The President of the Southern States Mission knows of no greater compliment that could be paid him or the Mission than an occasional order for The Star for some friend, or even to hear of his frequent advocacy of this idea or suggestion as a means of rendering assistance to the great cause in which we are all engaged; whether they be in the office, the farm or the pulpit. None can say their interest should ever die, and the best way to retain and stimulate that interest is by the close reading and advocacy of the Star as an addition to the family reading. Brethren, sisters, friends, we ask you all to remember the Star on every possible occasion, and thereby help the Mission.

An Important Discourse.

Desert News.

We publish in full today a discourse delivered by President Lorenzo Snow at St. George on May 8, 1899. It should be read with more than ordinary interest by the Latter Day Saints. It contains many important declarations and principles and is full of spiritual vitality. We desire to direct special attention to three points in it, and hope they will be seen and sensed by all who read the sermon.

The first is in relation to the law of tithing. On this the President delivered the word of the Lord by commandment, not only to the people whom he addressed but to the whole Church. From that time forward it is required that the Latter Day Saints shall observe the law of tithing, by paying the tenth of their interest, annually. That is the tenth of what each person obtains by labor or any other means.

Everybody who so desires can understand this without query or dispute. The interest on money is what it brings on loan, deposit, or other use. A person's interest is that which he produces. The tenth of that is the Lord's, to be paid to those whom He appoints to receive it. It is to be paid "in kind." That is, if received in money to be paid in money; if in produce, to be paid in produce, of the kind obtained. Tithing being the tenth, anything less than the tenth is not tithing. It may be an accepted offering but is not properly called tithing. The Bishops are the officers appointed to receive, care for and account for the tithes of the people. No person in the Church is exempt from the law.

There is nothing new in all this, but its re-enunciation by divine authority means a requisition of its observance to the letter, in the spirit of the regulation, by every member of the Church, young and old, rich and poor. Repentance or neglect in the past will be manifested by faithful compliance in the future. It is a voluntary donation, however. No one is compelled to pay it, any more than one

is compelled to be baptized. Obedience brings the blessing attached to the law; disobedience forfeits the blessing when the law is taught and understood.

The present promise is that if the Saints will henceforth obey the law fully, they and the Church will be relieved from debt, the work will prosper, and the way will be prepared for return to and the redemption of Zion, and the establishment of that order which the people failed to fulfill in the early days of the Church and so failed to secure its riches and blessings.

The second point is the testimony of President Snow concerning the teachings of the Prophet Joseph Smith on plural marriages, to him personally at Nauvoo. It is one more piece of evidence against the theory that the doctrine originated with Brigham Young, and it should be carefully noted by all concerned.

The third point is the positive declaration, once more, by the President, that the manifesto has been in actual force since its enunciation and acceptance by the Church and that no plural marriages have been or will be performed in the temples or elsewhere. This is what he has avowed in private. It is repeated in public. It should stand as authoritative and authentic. It does not matter what people may imagine, or what reports may be spread abroad. The law of the Church corresponds with the constitution of the state and the enabling act, and everybody may rely on the assurance that plural marriages in this Church have entirely ceased.

The discourse now published is valuable in other respects, but in these we have emphasized may be regarded as beyond valuation. Let all the Saints heed its injunction and live up to its light. It contains no denunciations, but those who practice its requirements will not fail to receive the fulfillment of every promise it contains. "We thank Thee, O God, for a Prophet!"

In Georgia.

BY W. J. MCARD.

To The Star.

Bain, Ga., June 17, 1899.—Dear Friend:—Having been a reader of your valuable paper for some time, and hearing no voice from this part of the country I thought perhaps a few lines might be interesting. Like a great many others I was raised in a hot bed of hatred toward the Mormons.

Elders J. E. Everton and T. L. Corbett came into our neighborhood and began to preach. We were all somewhat surprised to hear them explain the scriptures so plainly after hearing so many things spoken and written against them. Since then, I have been reading and investigating, and I find that every principle set forth is strictly scriptural.

I became disgusted twenty years ago with the doctrine as taught by the divines of this country. But as far as I have gone, I believe that these Mormon Elders have brought us the truth. Truth always was opposed by popular people of the day, and Christ teaches that it always will be. I find people who condemn the Mormons for not believing the Bible, at the same time do not believe it themselves.

They claim to believe that the spirit of God is among them, but deny the gifts of the same. They believe the Gospel as spoken by Christ in Mark 16: 15 to 17, is being preached, but deny that signs follow the believers. If the signs do not follow they must not believe. We find the Elders to be kind and humble and if we are to know them by their fruits, we must say they are God-fearing men.

PRESIDENT SNOW'S DISCOURSE.

Brethren, sisters and friends, I wish to read you this afternoon what occurred in the Temple of the Lord at Kirtland about sixty-three years ago. I was intimately acquainted with the parties concerned. It is a vision manifested to Joseph, the Seer, and Oliver Cowdery, in the Kirtland Temple, April 3, 1836:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

"I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father.

"Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

"Let the hearts of your brethren rejoice, and let the hearts of all My people rejoice, who have, with their might, built this house to My name.

"For behold I have accepted this house, for My name shall be here, and I will manifest Myself to My people in mercy in this house.

"Yea, I will appear unto My servants, and speak unto them with My own voice, if My people will keep My commandments, and do not pollute this holy house.

"Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which My servants have been endowed in this house;

"And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of My people. Even so. Amen."

I might well say that I am fully satisfied and delighted with the visit that I have had with the Saints in this Stake of Zion, having enjoyed the privilege of shaking hands with your beautiful boys and girls and of kissing your babies. One might suppose that I could go home perfectly satisfied, and I might think so myself; but there are some things that I feel under the most sacred obligation to say to you.

It is a wonderful pleasure to speak upon the great things that God proposes to bestow upon His sons and daughters, and that we shall attain to if we are faithful. The ultimatum of our travel in this path of exaltation will bring to us the fullness of our Lord Jesus Christ, to stand in the presence of our Father, to receive of His fullness, to have the pleasure of increasing in our posterity worlds without end, to enjoy those pleasant associations that we have had in this life, to have our sons and our daughters, our husbands and our wives, surrounded with all the enjoyment that heaven can bestow, our bodies glorified like unto the Savior's, free from disease and all the ills of life, and free from the disappointments and vexations and the unpleasant sacrifices that we are making here. We portray in our minds the glories that are before us, and we know that if we are faithful there will be no disappointments in the securing of

these blessings. The power to prevent us from receiving these things is not in the hands of any man; it lies within ourselves. What I have read to you shows that Jesus, the Son of the living God, has been among the children of men. He has talked with them, and they have seen His glory. I am ten times more sure of this than I am in reference to what we read about that which transpired in the land of Judea when the Son of God was there. I knew Joseph Smith and Oliver Cowdery. I know that they were men of honor, honest, full of philanthropy, and served the Lord. Joseph Smith and his brother Hyrum served the Lord faithfully through all their lives, and died as martyrs to the principles we now believe in. We have established our faith upon a sure foundation, and there is no power beneath the celestial worlds that can take it from us. Everyone has the right to secure, and I hope has secured, this principle of revelation upon which we are founded, each for himself or herself. We have made a discovery in regard to the path that leads to this honor and glory, and we feel as the Savior expressed it on one occasion when He was with the people of Judea.

"The kingdom of heaven is like unto treasure hid in the field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

So with ourselves; we have found the treasure in the field, we have found the pearl of great price, and now we have got to give all that we have for it, at one time or another. The Lord has said that He will prove us even unto death, to see whether we will stand by the covenants we have made with Him. Some Latter Day Saints have things in their possession which are so valuable to them that they would prefer death to the loss of those things. We have to deal with facts, not a mere ideal. In one sense, it is a hard thing for us to sell all that we have that we may secure these glories that have been opened to our view; but it will pay us in the end. Jesus, the Son of God, was sent into the world to make it possible for you and me to receive these extraordinary blessings. He had to make a great sacrifice. It required all the power that He had and all the faith that He could summon for Him to accomplish that which the Father required of Him. Had He fallen in the moment of temptation, what do you suppose would have become of us? Doubtless at some future period the plan would have been carried out by another person. But He did not fail, though the trial was so severe that He sweat great drops of blood. When He knelt there in the garden of Gethsemane, what agony He must have experienced in contemplating His suffering on the cross! His feelings must have been inexpressible. He tells us Himself, as you will find recorded in section 19 of the Book of Doctrine and Covenants, that His suffering was so great that it caused even Him "to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that He might not drink the bitter cup, and shrink." But He had in His heart continually to say, "Father, not my will, but Thine, be done." It was a dark hour for Him; and every man and woman who serves the Lord,

no matter how faithful they may be, have their dark hours; but if they have lived faithfully, light will burst upon them and relief will be furnished.

For a portion of our lives we do about as we please and move along in a way that is rather gratifying to ourselves, no particular call being made upon us; but there are times when the Almighty requires certain things at our hands, and we cannot dodge them. At such times we receive the advantages of a past pure life, having kept the commandments of God and prepared ourselves for such calls. To illustrate: We call, say twenty young men from here, ten from another place, thirty from another, to go upon missions abroad; and in more instances than one these calls are made without giving time to make proper preparation; but, it is gratifying to say, there is scarcely a single instance, out of the thousands that are called, where an unfavorable response is made. The party says, "Yes, I will respond to the call. There are difficulties in the way, but I will try to remove them, and will be on hand at the time specified." It is glorious to think that among the thousands of calls that are made upon our young men to go upon missions, I do not remember of a single instance where the call has not been responded to favorably. Here is an instance right before us. When the people were called by President Young to establish themselves in this locality, it was a very great trial to them; but those who accepted the call, you see how they have been blessed and how God has honored them. He has honored them in giving them sons, grandsons and daughters, and in various ways the blessings of God have come upon them. What is greater than all, they have so conducted themselves that these wonderful prospects have been kept bright before them. When they view the course that they have taken in the past and the glorious prospects of the future, they derive great consolation therefrom.

The Latter Day Saints have done wonders; but they cannot cease from doing wonders in the future. There will be greater things demanded of the Latter Day Saints than has ever been demanded since the organization of the church. The Lord has determined in His heart that He will try us until He knows what He can do with us. He tried His Son Jesus. Thousands of years before He came upon earth the Father had watched His course and knew that he could depend upon Him when the salvation of worlds should be at stake; and He was not disappointed. So in regard to ourselves. He will try us, and continue to try us, in order that He may place us in the highest positions in life and put upon us the most sacred responsibilities. When we were placed in certain circumstances with our wives and children, and the nation was pursuing us with the intention of destroying us, the Lord opened our way in a manner that we never expected. Very few indeed thought our deliverance would come in the way which the Lord saw proper to bring it. A sacrifice had to be made—a greater one than had ever been made before. The church itself depended upon the Saints acting in a wise and prudent manner, and making the sacrifice that was required at that time. The word of the Lord came to President Woodruff. When that manifesto was issued, you knew what it meant. Some were alarmed. They thought the church would go to pieces; thought they were breaking their covenants; thought the

Lord had withdrawn from them. But that manifesto was issued by the command of the Lord, and the Saints humbled themselves before the Lord and bowed to the requirement. The heavens rejoiced and God smiled upon us. He blessed His people, and delivered us from our enemies, and they were brought to shame and disgrace. They thought to destroy the Latter Day Saints, but they failed in their attempt. Nevertheless, we had to make the sacrifice, and it was right that we should. The Lord could have delivered us in some other way, had He so wished; but He knew best, and that was the course He required us to pursue and the sacrifice He desired us to make. We made it, and He has blessed us wonderfully from that time to the present. He has given us power among the nations, and in various ways the people have been raised in the estimation of the world. Men of great wisdom have looked upon us, though they may have been silent, and they have honored the course we have taken. The Lord required that of us.

(To be continued.)

A Voice from Randolph Co., N. C.

Written for The Star.

BY ELDER JAS. R. HANSEN.

I feel as though a few lines from this part of the Lord's vineyard would not be amiss, as many noble Elders have labored here in the past who are now enjoying themselves with the Saints of God.

When traveling in counties where the Elders have been before I often think of what Paul said when writing to the Corinthian Saints, I Cor., 3:6: "I have planted, Apollos watered; but God gave the increase." So it is with the servants of God in this last dispensation. We find many kind people who entertained the Elders years ago and whose love has continued to grow in favor of the Gospel of Jesus Christ. They speak in the highest terms of the Elders, wishing they could see them again. Thus we see the seeds of righteousness are growing in their hearts, and in the near future many will embrace the Gospel that brings life and salvation.

On the first of January, 1899, Elder Joseph E. Caldwell and I were assigned to labor in Pender county. We found many honest souls, who, when they heard our message, gladly received it. At Hampstead we had the privilege of baptizing fifteen honest souls, and organizing a Sunday school with Brother E. W. Sanders as superintendent.

After conference held April 8th and 9th, Elder J. W. McIntosh and I were assigned to labor in Randolph county. We found the Saints feeling well. Like most of the Saints, they are always ready to lend a helping hand to the servants of God. All wish to be kindly remembered to the many Elders who have visited them.

I close with the words of the wise man, "Apply thine heart unto instruction and thine ears to the words of knowledge."

Elder L. R. Lewis, of Mesa, Ariz., who has been laboring in the Florida conference, with Elder C. A. Burrows, from the same conference, have returned home, equipped with honorable releases. They passed through Chattanooga on the way home, both reporting success in their labors, with good health and a very pleasant time. They left for home on the night train of June 3rd, very happy Elders.

A MYSTERIOUS SERMON.

BY MARY F. QUINN,
Hill City, Tenn.

Written for The Star.

Please make room in the last column or some out of the way place for a sermon that I heard sometime before I heard the Elders preach.

I am of a very studious disposition, especially regarding the truths found in the good old Bible; truths that were taught me by my dear mother, who died about three years prior to the event I desire to narrate. I had been studying the Bible, trying to understand some of its hidden mysteries as taught by the Seven-Day Adventists, a doctrine I was, at that time, investigating. Prayer meeting had been dismissed, I knew, as I could hear the neighbors as they were returning from the Oak Hill church at Evansville, Tenn.

It was an extremely cold and bitter night in January, 1897, everything being perfectly still. I had retired to my room up stairs and finding my husband and the baby asleep, I soon went to bed and lay thinking, studying over what I had been reading, being unable to sleep. Suddenly I heard a low murmur as though a prayer was being uttered. I was surprised; knowing as I did, the meeting had been dismissed, and even if not, that I could scarcely hear it so far away, and yet so distinctly. I tried to divert my attention away from it, but could not, so, raising up, I lifted up the blind to learn, if I could, its source, but was unable to. I then began wondering who it could be in the Oak Hill church that could speak so distinctly, and would be out at such a late hour. I soon discovered it was not a prayer, but a clear, well delivered sermon. I then got up and raised the window but was still unable to locate the source. I tried to find out if I were really awake. I tried to center my mind on my dear mother, but could not; finally I concluded to give my whole attention to the sermon for such I found it to be. For at least an hour I lay there and listened to one of the best sermons I have ever heard in my life. It was as some one preaching in mighty power, but in such haste as though desirous of saying all possible in a given length of time. Still every point of doctrine was made as clear and simple to me, so that I could understand each idea as it was presented. The words were spoken so clearly and distinctly and yet it seemed to be so very far away. I lay there entranced sometime with my blood running cold, as I tried to fathom what it all meant. I continued to listen until the words ceased, and you may well know how upset my mind was by this time.

I dared not tell any of my folks of this mysterious sermon as they are not in the least superstitious, and I held my secret for three weeks before I told anyone. When I related it to a dear, good old lady who was visiting with me. She could give me no satisfaction and about three weeks more passed away when news came that strange men were in the vicinity—men known as Mormons. Word came that they were then on their way to Oak Hill; stories of all kinds were told, but still I was not frightened, although I did wonder what kind of a race of people they were, and desired to meet them.

I did not have long to wait, for the day following I had the great pleasure of meeting the first Mormon Elders and was very agreeably surprised to find them anything but as I had heard. Elders Soren Peterson and Earnest R. Needham were their names. They left some tracts and announced a meeting in the Oak Hill church. I could not attend their first meeting, owing to a heavy rain, but I pe-

ruined the tracts and literature they left with us and I felt much benefitted thereby, and thirsted for more.

I went out to hear them later and was struck with delighted amazement when I recognized the same sermon I had heard six weeks before. The same low clear tone and plain language with the same simple, yet so beautiful, in its every detail.

I went to hear them preach from time to time. Every sermon sounding so sweet to me I could not remain at home. Kind reader you may know how relieved I was to find a sequel to my mysterious sermon which so plainly foretold what I must do to be saved. I went to hear them preach on all possible occasions and I read all the books, tracts and literature, including that glorious Book of Mormon, and later my husband and I were baptised, turning our backs upon the world, taking upon ourselves the cross to face a cold-hearted world, with the promise of Jesus to never leave us alone. We were willing to be called by that despised name "Mormon," because we know this doctrine is not of man. The most blessed and beneficial day's work ever done! I can now sing "O Happy Day!" and mean just what I say.

My entire family stands united upon the Rock to face the world with an assurance of a true knowledge of this the glorious Latter Day Gospel. Joseph Smith being the worthy chosen of all the world; by and through him to roll the "stone" that Daniel saw, would fill the whole earth, preparing the way for the second coming of our Lord and Savior.

My earnest prayer is that all the honest in heart may embrace the first opportunity for accepting that which they will know is the truth as soon as they shall do the will of the Father.

A Woman's Rebuke.

The following letter was written by Mrs. Elizabeth Wilson, of Ayden, N. C., to Rev. M. C. Glohorn:

Dear Sir—Your sermon of the last fourth Sunday has caused many thoughts to pass through my mind. You claim to be a servant of God. What is your mission? Is it to preach the Word of God or is to teach to the people the scandalous lies circulated in books?

II Timothy, iv, 2-4 reads: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." If you, as a minister of the Gospel, believe we are wrong and know it, as you say you do, why do you not take your Bible and show us our errors? Why did you go to the trouble of sending to Washington City to get some old false histories with which to convert us? You may convert those of the world who intend to stay with the world, but you will never convert one of God's children by such means.

When the Elders of the Church of Jesus Christ of Latter Day Saints go forth to preach they use the Word of God to convert sinners. They do not go here and there to get some false history with which to abuse other denominations.

They do not tell us if we do not pay them they will not preach for us; their preaching is free. I heard that you told them of Rose Hill Church that you are

not able to preach without pay, and if you were, you would not. I would like to know if you are trying to save souls or are you trying to save that Almighty Dollar? I Timothy, 6:7-10, reads: "We brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil."

I thank God He has given me a portion of His Spirit to know when I hear the true Gospel and when I hear a form, as I heard the fourth Sunday. I desire you to read II Timothy, 3:5, "Having a form of godliness but denying the power thereof; from such turn away." I am willing to bear my testimony to the world that I know the Elders of the Church of Jesus Christ of Latter Day Saints are preaching the true and everlasting Gospel. They do not deny the gifts which Christ Himself promised to all who believe. If you will read I Cor., 12:38, you will find how God set up His Church; then turn to Ephesians, fourth chapter, and read it through and see if it upholds you in taking an untruthful book to abuse the servants of God. It does not.

The twenty-fifth verse reads: "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." The twenty-ninth verse reads, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Now, I ask you if you think you ministered any grace to the hearers that fourth Sunday? I say no. Unless they take evil speaking for grace.

You went on to tell what a mean man the Prophet Joseph Smith was. I ask you if you believe everything that is said about him. Are you willing for us to believe everything that has been said about you and to get up and expose you in a crowd? If not, you are not willing to do as you wish to be done by. I declare to you in all boldness I believe Joseph Smith was a true Prophet of God.

When Jesus Christ shall come in all His glory to judge man, and all nations are gathered before Him, there will take place a separation. Those who have done evil will be placed upon the left, while those whose hearts are pure will be placed upon the right hand, with the injunction: "Come, ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world." Among these I believe Joseph Smith will be exalted; with the others, his accusers will be assigned, these words ringing in their ears, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

You went on to say: "I do not only consider those that have joined the Mormon Church as having only disgraced themselves, but have disgraced their dead parents in the grave." I wish to tell you, sir, I consider it no disgrace to obey God, even if you do. But I do consider it a disgrace to lay the Bible aside and to take a disreputable history to preach from. I believe you will have to account for it in the day of judgment, for by our words we will be justified and by them we will be condemned. Do you ever think of this?

Please read the third chapter of James; notice the sixth verse carefully, "And the tongue is a fire, a world of iniquity;

so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell." James 4:4 reads, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." I am determined to be a friend of God, let the world say what it will.

I think I have given you Scripture enough to convince you of your error in talking as you do; however, I desire to call your attention to II Cor., 4:3-4, "But if our Gospel be hid it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Now I will close by saying, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth."

THE MORMONS IN MEXICO.

The Review of Reviews for June contains an illustrated article on the "Mormons in Mexico" by Charles W. Kendrick, U. S. consul at Ciudad Juarez, Mexico. It commences with some remarks concerning the Edmunds Act and its effect on the Mormon people, and their movement into Mexico to establish settlements. It gives some particulars in relation to the marriage laws of that country, and the encouragement given by the Mexican government to Mormon colonization, in consequence of their success in building homes and transforming solitary valleys into fruitful gardens and establishing civilization in the wilderness. He says that concessions of land were afforded, with exemption from certain taxation, as it was believed that what the original Mormons accomplished, in Utah and the great west, could be performed in the states of Chihuahua and Sonora. The article contains well executed views of Colonia Juarez, the chief Mormon colony, the academy erected at that place, the Mormon saw mill in the mountains, grist mill at Colonia Juarez, the irrigation dam on the Casas Grandes, the tithing store, and a sketch of Mormon teams hauling lumber. Following are extracts from the article containing the chief points introduced:

The Mormon settlers came to Mexico in 1889. They were poor people. Many of them had not even the means of transportation, and when they arrived in the valley of the Casas Grandes river, two hundred miles south of the New Mexican line and as many miles from a railroad, they had practically nothing but their physical strength and religious enthusiasm. Around them were high mountains capped with snow, dark canyons where wild beasts made their lair, and a narrow valley arid without irrigation and barren of vegetation except gramma grass and cottonwood trees. Apache Indians lurked in the hills, drove away their herds, and sometimes attacked their settlements. But the Mormons prospered. No difficulty, no hardship was great enough to appall them or drive them back. They made ditches, turned the water of the river upon their lands, planted fruit trees, laid out gardens, tended their flocks, and plenty came to support and sustain them. Other colonies were established which were also prosperous. In a single "stake," comprising the colonies, or "wards," of Colonia Juarez, Colonia Diaz, Dnblan,

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MAY 27, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimo-nies of Elders	Refused Entertain-ment	Tracts Distributed	Dodgers Distributed	Red and Blue Books Sold	Book of Mormon Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Con-versations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE			
Christo Hyldahl.....	Chattanooga.....	13	229	108	124	3	4	185	172	5	2	7	7	27	158	11	.....	.....	.....	.....	.....	Chattanooga ...	Tennessee.
Joseph F. Pulley.....	Virginia.....	34	1054	498	72	33	32	496	456	44	6	8	5	53	391	32	5	3	.....	.....	.....	Harlan	Virginia.
B. F. Price.....	Kentucky.....	43	1257	402	238	9	23	389	376	19	5	5	20	104	658	41	4	1	.....	.....	.....	Yelvington	Kentucky.
W. E. Dawson.....	E. Tennessee.....	45	984	1061	98	73	68	1128	1115	51	4	14	15	185	689	55	.....	.....	.....	.....	.....	Clinton	Tennessee.
C. O. Christensen.....	Georgia.....	35	1018	635	176	45	52	695	617	26	4	20	17	85	507	19	.....	.....	.....	.....	.....	Lovejoy	Georgia.
Joseph Skeen.....	N. Alabama.....	30	844	467	157	5	25	522	421	33	7	7	12	80	477	.....	.....	.....	.....	.....	1	Molder	Alabama.
C. G. Parker.....	Florida.....	46	1762	120	238	4	9	357	309	28	8	8	13	80	374	31	1	Lulu	Florida.		
J. Urban Allred.....	Mid. Tenn.....	36	904	725	143	26	4	923	828	9	2	12	12	88	489	15	4	Sparta	Tennessee.		
Lewis Swensen.....	N. Carolina.....	42	1143	266	266	35	43	501	412	26	4	6	16	109	638	55	2	3	2	1	Princeton	N. Carolina		
Geo. A. Day.....	S. Carolina.....	43	1457	384	281	30	36	478	340	20	3	11	1	115	569	33	5	6	1	1	Windsor	S. Carolina		
Thos. R. Condie.....	Mississippi.....	26	561	75	186	6	3	149	128	9	5	10	4	31	292	19	6	1	1	Jackson	Mississippi.	
R. L. Mendenhall.....	E. Kentucky.....	46	937	474	388	5	7	765	712	32	11	28	115	606	20	8	3	London	Kentucky.
D. A. Broadbent.....	Louisiana.....	24	632	113	135	1	3	353	267	35	5	16	9	35	356	11	2	13	Victoria	Louisiana.
J. H. Willis.....	S. Alabama.....	28	994	26	523	26	27	339	389	21	5	8	7	32	492	10	Montgomery	Alabama.

Oaxaca, Pacheco, Garcia, and Chuichupi, the Mormons number 2,523 persons and 477 families.

The original settlement, or chief colony, is Colonia Juarez, located sixteen miles from the terminus of a railroad recently completed to reach Colonia Juarez it is necessary to cross the foothills of the Sierra Madre Mountains. The road winds through passes and defiles until the colony, nestling like a green garden in the wilderness, comes suddenly into view. It is beheld nearly a thousand feet below the hill-top. The roadway descends gradually until it enters the main thoroughfare of the village. The gardens are fragrant with flowers, and the blossoms of the peach, apricot, and plum trees glow in the pure air. Clear water from the acequia along the hill-side flows down the gutter of each cross-street. Neat brick residences are nestled amid grapevines and pear trees. On one side are the wind-swept timberless hills, piled in a great confusion of stone, lava, grassy sides, and sharp peaks. On the other the Sierra Madre Mountains, sombre and fuscous, tower thousands of feet into the clouds. The green stretches of alfalfa below are in striking contrast with the brown summits that shadow them. From this valley the Mormons have extracted, in ten years, enough wealth to give them independence.

The capital colony is a beautiful village comparable to any in New England. There is every evidence of thrift, cleanliness, industry, comfort, and good management. There is an absence of the vices common to modern communities. There are no saloons, tobacco shops, jails, nor houses of ill-fame in the colony. The property is owned by Mormons, and the internal affairs of the several settlements are under the direction of the Church. There is a grist mill, a furniture factory, and other industries in Colonia Juarez. There is an academy with five teachers and 400 pupils. It is the policy of the Mormons to erect school houses before churches and temples.

The president of the colony is a man of striking personality. With his energy and enterprise there is mingled a certain religious enthusiasm, which guarantees the success of his undertakings. He is tall, slender, with deep blue eyes from which there beams an unusual order of intelligence. He is a man of good birth and education, and under his leadership the colonies have prospered beyond expectation.

Unmolested in the sequestered valleys of northern Mexico, their daily lives fulfill their precepts. Their local church and school is supported by a system of tithing, and although the tax is one voluntarily imposed by each person, it is

always to the full measure of 10 per cent. of his earnings or labor. Besides supporting an excellent academy they contribute to a general fund used by the Church in Utah. These men are sincere in the belief that they are to make, in the course of time, a peaceful conquest of North America. The ultimate and universal triumph of Mormonism is preached as an ordination of God. On the broad ground of the "survival of the fittest" they claim, in the end, a universal success.

There is a steady stream of emigration into the colonies from Utah, and now that the railroad has penetrated to their communities the Mormons expect rapid development in material interests and a large increase in the population. Here they are a people unto themselves, and there is no restraint upon the practice of their religion.

He Touched off a Bombshell.

At Louisville, Ky., is a so-called Elder James M. Scott, who seems to have the directorate of a body of twenty-one members called Josephites, evidently representatives of a small disaffected faction of the original Church, whose headquarters are at Lamoni, Ia. This individual seems to be fearful that his flock will become mixed with our people, and with a view to preventing such a condition he has evidently visited President Arrowsmith, who has touched off the following rather harsh bombshell. The piece came out in a recent issue of the Louisville Times, and is headed

"MORE ABOUT THE MORMONS."

Editor Times—In a recent issue of your valuable paper I find a letter from an Elder James M. Scott, who wishes the people to know that he and his twenty-one members are not connected in any way with that polygamous organization beyond the confines of the Rocky Mountains, but that they belong to the Reorganized Church, with headquarters in Iowa. I should ignore such an insignificant apostate disorganization had not Mr. Scott personally honored me with a visit and asked me to draw the distinguishing line for the benefit of the public, who might be deceived; therefore I could not well refuse to grant his bland request. Be it known to all nations, kindreds, tongues and peoples, especially Louisvillites, that the Elders now staying at the Victoria hotel, Louisville, bear the distinguished title of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons, of Utah, the much-persecuted sect, everywhere spoken against, and very unpopular people, residing in the mountains, fulfilling the prophecies of Isaiah and Micah, and we

are mighty proud of it, and glad to exchange ideas with any honest man. But we are in no way connected with that spurious, counterfeit, uninspired institution known as the Reorganized Church, which never met persecution and was organized under the instigation of wicked apostates.

Albert Arrowsmith.

AMONG THE ELDERS.

President W. E. Dawson of the East Tennessee Conference, has been honorably released to return home. Elder Dawson leaves the missionary field with the consciousness of having done his duty. His labors have been unceasing for the advancement of the Gospel wherever he was placed to labor. May success await him at home as much so as it did here.

Elder E. Jerome Child, of the North Alabama Conference, has written a letter to The Star in which he compliments it on its success among the people it visits. Concerning his travels he says: "My labors in the missionary field have been principally among the Saints. I am pleased to say that in fulfilling my duties love and pleasure have ever been with me. Those of the Saints I have visited are noble in their endeavors to follow their Lord; they are struggling bravely up the stream of difficulties to reach the heights of perpetual sunshine which await God's faithful. By the pleasant surroundings and the good influences about their humble homes I feel safe in saying their noble efforts are being led by the spirit of inspiration. It is true, they have their dark hours. Satan is ambitious and rolls many a barrier into their paths, but by their humble efforts and prayers to God they overcome these and rise more glorious from the trial. I hear my testimony that the God who rules all things well, has again seen proper to speak to man and to establish His kingdom upon the earth; I bear record that Joseph Smith was the man He used to establish this grand work."

Florida Philosopher.

Whenever you hear of a church member who is willing to lead a mob against the Mormons or anybody else, you may put such a person down as a hypocrite of the lowest order—a hell-deserving wretch on the road to perdition.

The Mormon Elders who are sent out to preach are very temperate in their habits. They do not use strong drink nor tobacco, and it is a rule with them to drink no tea or coffee, hot drinks being considered weakening to the system. The use of meat is not prohibited. The Elders are generally a healthy-looking set, and indeed have to be healthy in order to make their journeys on foot.